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WOMAN'S WORK

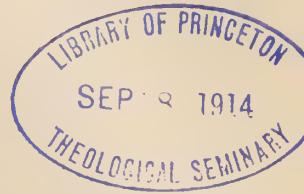
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WOMAN'S WORK

A Foreign Missions Magazine

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Vol. XXVII.

NOVEMBER, 1912

No. 11.

THE PROPAGANDA for the China Campaign will be in charge of the following committee: Secretaries A. W. Halsey and Arthur J. Brown, the Rev. W. M. Hayes, D.D., the Rev. J. E. Williams, D.D., and Chas. K. Roys, M.D.—the last three furloughed missionaries. The Rev. F. W. Bible is also expected to be in this country and to be enlisted in the active work. It is planned to secure, as far as possible, the co-operation in this movement of the Chinese church. That of the women's Boards is of course also counted upon. The appointment of suitable candidates to the company of one hundred new missionaries will not be deferred until the completion of the Campaign, but will be made as rapidly as possible.

HAVE you been realizing how each month Presbyterian mission work grows larger and more important? If you have not, look carefully this month at our "Changes in the Missionary Force," and think for a moment how each new name means a more extensive work; more need for the church at home to keep up in breadth, thoroughness and accuracy of information; to give thought, money and prayer to those who are giving themselves.

HERE and in India there is mourning over the death of Dr. Arthur H. Ewing, of Allahabad, who succumbed to typhoid fever at that place, in the very prime of his splendid manhood. Few men of forty-eight could leave behind them such a record of intellectual and Christian achievement. His years of service as a teacher of boys in Lodiana and his post-graduate studies in Sanskrit and philosophy at Johns Hopkins, peculiarly fitted him for his later position as President of Allahabad Christian

College. Under his hand this grew in a decade from a small institution to one numbering over a thousand students in college and preparatory work. An inspiring teacher, a profound scholar, spiritual, resourceful, devoted, the Church will not forget him in praying for a worthy successor.

READ in the first chapter of Romans the first, seventh, ninth, tenth, and eleventh verses. This gives the keynote that was sounded by Dr. Alexander at the farewell meeting, in which his friends of the Home and Foreign Boards met Dr. Stanley White on September 30th, on the eve of his departure, with Mrs. White, for his secretarial visitation of the missions in India. His absence is expected to cover a period of ten months, and he hopes also to obtain a glimpse of the Syrian and perhaps other mission fields. Dr. White is warmly loved by his associates, and fervent prayers were offered that he and his wife should be protected from the perils of journeying and climate, that parents and children should be kept safe for each other while parted, and that the Secretary should receive all needed wisdom for counsel with those who eagerly await his coming.

THE CIVILIZED world has again been horrified by the revelation of unspeakable cruelties in connection with the rubber industry. The atrocities in the Putumayo region of Peru have been the subject of discussion in our House of Representatives and in the British House of Commons. The English Secretary of State for Foreign Affairs, Sir Edward Grey, thinks that a principal source of reform would be the establishment in the rubber district of Roman

Catholic missions, that being the religion of the country, and an appeal is made to all Christians in England for fifteen thousand pounds for that purpose. *The Church Missionary Review* (London) says that the Roman Catholic Church already draws an annual subsidy from the Peruvian government for work in that region. It quotes the magazine of the Evangelical Union of South America as saying that the Peruvian government would not disapprove of Protestant missions, and deprecating the gift by Protestants to the Church of Rome of seventy-five thousand dollars "that she may do the work she has neglected for centuries, the work she is paid for doing now, and the work she has utterly failed to accomplish."

AN Africa missionary says: "You should hear these people pray for reinforcements. Such a simple faith and strong belief in God! It is refreshing and stimulating indeed. I can tell you that there is absolutely no question as to their having the 'real thing.'" And another: "When I consider the Romanists here who do not charge their pupils any tuition, and the Mohammedans, whose principles fit very closely to their actual lives, and then see the ingathering we have from month to month my mind turns to the wonderful verse, 'If God be for us, who can be against us?'"

THE teachers tell us that the Montague and the Capulet were not more antagonistic than the Tagalog and Visayan. When the girls from these clans come to live at the school it is a real test of their Christianity that they are content to dwell together in unity.

WILL Russia or will England take Teheran? It seems no longer necessary to have an *if* about the partition of Persia. The Russian Foreign Minister, Sazonoff, has been in conference with British statesmen, and the English newspapers most closely in touch with the Foreign Office are explaining how necessary the division is for the preser-

vation of order in the interests of trade. Practically, Persia has no voice in the decision of her own future—she no longer exists! Of two evils we can only choose the less, and hope that "Christian" England will have control of the capital, the appropriate lion's share.

IN co-operation with the Japan Society and other Mission Boards, the Assembly's Board held a memorial service in Carnegie Hall on September 13th, for the late Emperor of Japan. The lifetime of his Majesty Mutsuhito covered the birth and progress of Japan as a world power. He was one year old when Commodore Perry knocked at his country's closed door. Without personal *réclame*, scarcely emerging from the dignified mystery of a Mikado, the Emperor bore his part in Japan's development by the establishment of constitutional government, of a complete system of education, of a modern army and navy; by the disestablishment of Buddhism and the institution of religious toleration.

A LOYAL Minister of the United States, and a faithful ambassador for Christ, went to his reward, when the Hon. Hamilton King died, on September 1st. No other American minister had Mr. King's record of fourteen years of honorable service. He was a Presbyterian elder, who magnified his office; a thoroughly informed and able diplomat, highly honored by the government and people of Siam, and a warm friend of our missionaries, with whose efforts he and Mrs. King and their daughters actively cooperated. Their names are listed among the *Missionaries not in the Year-Book* in July WOMAN'S WORK.

CONCERNING the course taken by the Assembly's Board in its relations with the Japanese authorities in Korea and in this country it is gratifying to know that, at the conference held in Washington, it was warmly commended by the Secretary of State and the Chairman of the House Committee on Foreign Affairs.

Our Missionaries in Latin America

AND POST OFFICE ADDRESSES. Mission address in Mexico City is *Apartado 305*.

MEXICO, N. A.	Mrs. Alexander Reese,	Mrs. R. B. Elmore,	Santiago.
Mrs. W. E. Vanderbilt, Mexico City, D. F.	Cidade do Bomfim, Bahia.	Mrs. J. F. Garvin,	"
Mrs. R. A. Brown,	Coyoacan, "	Mrs. W. H. Lester,	"
Mrs. W. M. Wallace,	"	Mrs. J. H. McLean,	"
Mrs. N. J. Elliott,	San Luis Potosi.	Mrs. W. B. Boomer, <i>Casilla 645,</i>	Concepcion.
Miss Blanche B. Bouine, Aguas Calientes.	Mrs. H. C. Anderson,	Bahia City.	
Mrs. Jas. T. Moultoy,	Mrs. C. E. Bixler,	Estancia, Sergipe.	
Mrs. M. K. Spencer,	Mrs. T. J. Porter,	Campinas, S. Paulo.	
Miss Mary Turner,	Mrs. G. L. Bickerstaph,	Castro, Parana.	COLOMBIA, S. A.
Mrs. Chas. Petran,	Mrs. A. C. Salley,	Florianopolis,	Bogotá.
Miss Wheeler,	Saltillo.	Curityba.	"
Mrs. R. R. Gregory,	Jalapa.	"	Barranquilla.
GUATEMALA, C. A.		"	"
Dr. Mary E. Gregg,	Guatemala City.	"	"
Mrs. W. E. McBath,	Quezaltenango.	"	"
Mrs. L. P. Sullenberger,	"	"	"
BRAZIL, S. A.	CHILE, S. A.	Mrs. Martha A. Beatty,	Valparaiso.
Mrs. W. S. Waddell,	Wagner, Balna.	Miss F. E. Smith,	"
Mrs. H. J. McCall,	Caetate,	Mrs. C. M. Spining,	"
Mrs. W. B. Allison <i>en route</i> for Guatemala.			

In this country: Mrs. W. E. Browning, Wooster, O.; Miss Rena Cathcart, 1214 Jones St., Sioux City, Ia.; Mrs. J. B. Kolb, Albartis, Pa.; Mrs. G. A. Landes, 307 St. Paul's Ave., Tompkinsville, N. Y.; Mrs. J. S. Smith, R. D. 3, Butler, Mo.; Mrs. C. S. Williams, Baraboo, Wis.

Christian Education for the Youth of Guatemala

MANY years ago God gave us a vision of what Christian schools for boys and girls would mean in furthering His Kingdom in Guatemala. We became more conscious each day that the vision was from Him and that He would bring it to pass. Day and night we laid the matter before Him, seeking to know and to do His will.

One day Mr. Allison was led to write a letter to the church in the homeland, and in God's good providence it fell into the hands of two of His stewards, whose hearts the Spirit had specially prepared to receive it. He gave them the same vision He had given us, and they set aside their own personal plans and sent us word to buy land and begin building a school for girls. With their means, they gave themselves for Guatemala and her salvation from ignorance and superstition. I wish every mission had two such earnest, Spirit-filled partners.

You can imagine our joy when we really began to get ready to build. The evil one put

MANY DIFFICULTIES IN OUR WAY

when we tried to find suitable property for the school, but we worked and prayed right through them. People told us that as soon as it was known what we were going to build, we would not be able to get workmen, but from the first day to the last we had more

applications than we could accept. About one hundred men and boys were employed on the buildings for a year.

Very often I rode out with Mr. Allison, to see how the work was progressing and as I sat on some pile of material and watched the workmen, I asked God to give us precious souls from among them for His Kingdom. I made friends with many of them and went to visit in their homes. These visits only strengthened my conviction that we were on the right track in preparing to give to those who would soon be the wives and mothers of the country a practical Christian education. I firmly believe that no nation will

EVER RISE HIGHER THAN ITS WOMEN, and one has only to turn back the pages of history, both modern and ancient, to read the pitiful condition of women in all priest-ridden countries. There is no foundation upon which to build a true home outside of the principles laid down in God's Holy Word. The chief aim of Christian education is not to teach the youth to make a living, but to live a life. The girls who go out of our school in Guatemala City will be fully equipped to live the life of a normal Christian woman.

Those who are interested in promoting peace among the nations will never find a more effective or cheaper way of

accomplishing it than by establishing and endowing Christian educational institutions, for both sexes, in the land where they are as yet unable to establish them for themselves.

I talked with a woman this summer who said she was a Christian, but who was not interested in foreign missions. Asking God to help me open her eyes and win her interest, I began to tell her of conditions in Central America, and the great

NEED OF A
PURE GOSPEL

there. She soon began to ask questions, and I was only too glad to answer them. When we separated she said that I had thoroughly

converted her, and that she meant to inform herself, and perhaps visit Guatemala in the near future. For five months I have been doing little else besides talking about Guatemala, sometimes to individuals, sometimes to a group of people, and often to large audiences. It was always easy to interest them. I am more thoroughly convinced than ever before that lack of interest comes from lack of information. We shall be glad to send our monthly *Messenger* from Guatemala to any who will send us their names and addresses. Our address is Guatemala City, Guatemala, Central America.



INDIAN WOMAN AND CHILD OF GUATEMALA

Showing patterns of cloth made by the Indians; this native-made cloth is used almost exclusively outside the cities. From Carnegie Institution, Washington, D. C.

God is getting ready to do great things in Guatemala. Do you want to have a part with Him in it?

Before coming to the United States, for a few months of rest, we had the great pleasure of turning the key in the front door of the girls' boarding school. We have spent many happy hours this summer selecting and buying the necessary equipment for the school. Some nights I have been too happy to sleep, as I thought of the little white beds in their places, neatly made by the girls themselves, the pretty dishes, glasses and silver on the tables in the beautiful cheery dining-room, set and served by

the girls; and then seen them, in my imagination, as they gather in the reading and music rooms for a little music and some games before prayers and retiring. We are certainly going to make a good beginning with the girls now, but, dear reader, I wish I could make you realize the pitiful condition of the boys and young men of Guatemala. What would you do with your boys, dear Christian parents of this favored land, if there were not a single Christian school for them? My heart aches for the fathers and mothers who have been asking God to put it into someone's heart to establish such a school for their sons. I feel sure that He has sent the message to someone, who has not been obedient to the leading.

Now a little piece of joyful news. We sail for Guatemala again on the ninth of October, and two young women go with us, to take charge of the girls' school, with the help of some native teachers. Miss Beulah Love is from Hayesville, Ohio, and Miss Grace M. Stevens, from Dennis, Mass. Miss Stevens has taught for a number of years in a Spanish country and, therefore, speaks Spanish. Miss Love will have to learn the language, but she has had valuable experience in dealing with, and helping girls, in their heart-life. We are all counting on your faithful support, by your prayers for us and the people among whom we shall work.

(Mrs. W. B.) Corinna H. Allison.

Guatemala Helping Africa

WHEN, in obedience to the direction of the Board of Foreign Missions, I visited the Guatemala Mission, there were few experiences more full of interest than the trip, which was made to the interior station, Quezaltenango, away up in the mountains and under the brow of Santa Maria—the mountain which so belied its name a few years ago by a sudden eruption, destroying the larger part of the city at its base.

Quezaltenango is now a thriving city, and is the home of the present President of Guatemala, Estrada Cabrera. It is reached by a day's ride over a road that seems more like the dry bed of a stream than a public highway. The road is largely used by a continuous procession of men, women and children with heavy burdens strapped on their backs. Others ride on the sure-footed *mula*; a very few ride in "chaises," and we discovered a means of transportation more difficult to accustom one's self to than the tossing of an ocean steamer, when we essayed to travel in a large wagon drawn by three mules and with a Guatemalan driver, whose one desire seemed to be to get ahead, irrespective of his passengers' comfort.

After a most interesting and fatiguing day, we reached Quezaltenango in the evening hour, to find Mr. McBath and his little boy waiting for us at the outskirts of the town, with a luncheon, which his wife had thoughtfully prepared. We had a picnic by the roadside, and after our refreshment, drove down into the town.

The party consisted of Rev. and Mrs. Allison and Dr. Mary Gregg, our missionaries in Guatemala City; Mr. and Mrs. Walter McDougall, of Brooklyn, whose interest in Guatemala has been manifested in many ways, and Mrs. White and the Secretary. We had planned to hold a Mission Meeting at Quezaltenango, and for this reason the whole mission force, consisting of five missionaries and four friends, had gathered at the Mission House in Quezaltenango as a rendezvous.

The Secretary will not soon forget the few days of fellowship and conference that were held in that interior station. Matters of business naturally took some of our time, but we also had an opportunity to meet the Christians and to feel the warmth of their hearts and the earnestness of their purpose.

The incident described in the heading of this article will illustrate how nearly akin the subject of Missions is the world over. Mrs. McBath had organized a Christian Endeavor Society, composed of some of the young men and women. Their program for the year included the study of Missions in other countries, and the Sunday that we were there the topic was Africa. On the principle that a Secretary of the Board can talk about any mission field without any preparation, Mrs. McBath requested me—she acting as interpreter—to make an address on Africa. That the plea did not lose all its force when broken up into the short sentences made necessary by interpretation was proved by the fact that, after the address, a young man came forward and said he wished to make a contribution to the work in Africa, and placed in my hand

25 GUATEMALAN PESOS,

which had all the appearance of twenty-five dollars in American currency. Unfortunately, this was largely in appearance, for the Guatemalan *peso* is worth only about six cents in our money, so that the amount of the contribution was \$1.50. Measured, however, by the young man's zeal, it was far more, and I felt that this should be taken into account. In thinking it over, it occurred to me that I would not send the money to Africa until I had found somebody who was willing to give me twenty-five dollars in American money for it. After returning to the United States, I mentioned the incident once or twice, but the privilege of helping the young Guatemalan to strengthen the African work was reserved for a member of another Christian Endeavor Society here in America. About a year after my return I was speaking in a country church and was asked, in addition to the other services, to address the Christian Endeavor Society.

What was my surprise, upon consenting, to be told that the subject was Africa. In introducing the subject I began by telling the story of my Guatemalan Endeavorer and his contribution. It was far from my mind that in that group of young people I would get my favorable response, but at the close of the evening service a little girl, with flushed face, came up to me and asked if she could speak to me a moment, and with some excitement said: "May I not give twenty of the twenty-five dollars, so that the money can go to Africa?" Again I was looking into the face of a young follower of Christ, all aglow with interest and zeal.

But the story must not end here. As I had before received five dollars toward the amount, the twenty-five-*peso*

BILL WAS FRAMED

and sent to the young girl, who had given me most of the money, with the story of the original contribution made by the young man in Quezaltenango written on the back, and a statement that this twenty-five dollars would provide a rest-house in Africa for the missionaries and the native preachers as they went about their work. The young man in Guatemala was also written to, and a letter from Mrs. McBath informed me that, when he heard how the seed which he had sown was to bear the fruit of continued service in the interior of Africa, the

TEARS FLOWED DOWN HIS FACE.

The story is a simple one, but it seems to me most effective as illustrating the



MISSIONARIES AT BOGOTA STATION, DEC., 1911.

From right to left, 1st Row: Mr. Allan, Meta Cruickshank, Miss Towle, Newell Williams. Back Row: Mr. and Mrs. Cruickshank, Mrs. Barber, Mrs. Williams. Photo. sent by Mrs. Williams.

way in which God's work is bound together, and all of those who are desirous of serving Him can feel sure that, no matter how small the apparent opportunity, there is no limitation to the use that God can make of it.

As I close, my mind refuses to stop dreaming, and I wonder if, perhaps, at some future day a dark African may enter the Rest House and hear of Christ, and then, devoting his own life to the

preaching of the Gospel, become an apostle to his people. The history of God's providence would reveal the fact that this would not be any stranger than thousands of incidents that have occurred in His work. Possibly the reading of this story may lead someone who has felt a hesitancy born of conscious weakness, to give to the Master even the smallest talent and trust Him to use it.

Stanley White.

THE PLODDER'S PETITION

Lord, let me not be too content
With life in trifling service spent—
Make me aspire!

When days with petty cares are filled,
Let me with fleeting thoughts be thrilled
Of something higher!

Help me to long for mental grace,
To struggle with the commonplace
I daily find.

May little deeds not bring to fruit
A crop of little deeds to suit
A shrivelled mind.

—Helen Gilbert in *The Independent*.

Ploughing New Ground

THOUGH it has been less than a year since we went from Bogota to open the new station of Bucaramanga, about two hundred miles to the northeast, our varied experiences have made it seem much longer. Bucaramanga is a hot little city of about thirty-five thousand inhabitants, with no street cars or railroad, and very few rentable houses. To reach it we had the unique experience of journeying over the Andes, and though this was mixed up with much inconvenience and some suffering, it was well worth the trouble. Fortunately, we encountered no rain, and found the roads in passable condition, as many of them are not in rainy seasons. We were in sight of snow-topped mountains nearly every day, yet we visited some of the hottest regions found on the continent. We went through a country supposed to be productive in fruit, but only once were we able to find fruit of any kind, and then Mr. Williams said those oranges had a California flavor! A country abounding in vegetables and only greasy soups, black bread and chocolate to be found, even in the best inns. The only means of travel—fine

American automobiles, or the saddle! Careless wealth, and wretched poverty! A shiftless indifference to the commonest conveniences of life, yet a dignity that would not stoop to the trouble of inventing or contriving better ways, "as a vulgar Yankee would do." Extensive bleak plains, and tiny blossoming valleys—these were some of the striking contrasts that forced themselves upon our attention during the two weeks of our journey.

THE PRESS ON ROMAN CATHOLICISM.

I receive letters from friends, who complain: "I cannot arouse any interest in our church in South America. Everyone says it is more important to convert the heathen than to proselyte the Roman Catholics."

Before we came to Bucaramanga we were told: "Oh, you will find many helpers there! It is a very liberal town." Fortunately, we were too experienced in the "liberalism" of Colombia to have these statements raise our expectations unduly high. A few weeks after our arrival, while we were as yet without a house (due to fanaticism), the Liberal paper of the city, one of the most im-

portant in Colombia, published the following:

"Being Liberals, we favor the freedom to express our beliefs, which freedom all should enjoy. Not because we believe that this (Protestant) religion is better than the Catholic, although it is cheaper and more logical. Our only desire is that civilization shall bring us the overthrow of all these myths, which for many ages have basely deceived mankind. Away with this exceedingly lucrative business, which enables the priests, and the ministers of any and all religions, to gain a living, without giving anything in return for it! All the gods that men have invented up to the present day are equally expensive and bad. The true god (*if there be any*) should differ greatly from these."

Another paper had the following:

"In Messina, the Italian city destroyed by a terrible earthquake, there was a Virgin, protectress and patron saint, whom they called 'The Madonna of the Letter.' It was her protection that brought on the horrible catastrophe, which cost the lives of some 40,000 of her worshippers! This Virgin had jewels, to the value of millions of liras—of the many millions which the miserable, starving people were accustomed to present to their gods! Since the earthquake, the image and her jewels have been in the charge of the archbishop, with the result that the personal guard of the archbishop is accused of having stolen 2,000,000 liras of the jewels. These saintly men are now prisoners. Undoubtedly the Virgin Mary and her archbishop inspire in those who worship them these good, solid ideas of morality!"

This is a typical editorial. Almost any edition of half the papers of the country have something similar to this in mockery of the state religion. This is the "faith" of most of the educated of Colombia. From what does the Gospel of Christ proselyte such leaders of the people? Christ proselyted from the Jewish religion, and was condemned for doing so. Is it possible that there are those in the Christian churches to-day who array themselves against such proselyting?

The largest conservative paper recently published the vilest libel upon Protestantism that I ever saw. It was a gross misrepresentation of all that we believe or are, and the paper announced that it had thousands of loose sheets of the article for distribution. Mr. Williams has been offered the pages of a Liberal paper in which to make reply. Several times before things have ap-

peared, but nothing half so *bad* as this!

"BY THEIR FRUITS YE SHALL KNOW
THEM."

A Catholic people should be, above all, charitable. Each act of charity covers a multitude of sins, and as they are constantly working to balance their sins with good works to buy God's grace with oft-repeated prayers and penances, charity has for them a peculiar value. Yet what do we see? The greatest disregard for human life, the greatest indifference to human suffering, even a lack of reverence for the dead.

While we were at dinner one day at the hotel, our attention was attracted to the front door, by the noise of bumping, rolling, tumbling. A dozen rose from the table and hurried to the scene, to find a young woman rolling about on the floor, in the agonies of an epileptic fit. The poor girl suffered terribly, and made a most dreadful spectacle of herself. No one raised a finger to help her in any way, though one of the spectators was a doctor. Someone remarked that she had had a previous attack in the market-place that morning. There is no hospital, nor any treatment for such as she. Such is the indifference to suffering.

Another day, a young man, with a *tercio* of wood on his back, was knocked down by an ox. The boy fell, struck in the breast by the wood, with which the ox was heavily loaded. The wood on his own back was driven into the boy's body. He lay writhing, and feebly moaning in the hot sun. A dozen people gathered around and commenced exclaiming over the accident. Those who had not witnessed it listened to the noisy explanations of those who had, but no one touched the young man. Several gentlemen rode by on horses, merely glancing at the group. Two gentlemen on foot stopped, bent over the figure, asked a few questions, without removing the cigars from their mouths, and passed on. I asked some gentle-

men who were standing in the doorway of the hotel, looking on, why a doctor was not called, or an examination made.

"In this country it is not as it is in Europe. Here there is no doctor who will touch him. In Europe, any doctor is obliged to render help in case of an accident, but here they are forbidden to do it. It is the business of the police, but they never come when they are summoned. It is really not worth while sending for them."

"But has any-one gone for a policeman? One should be notified, if there is no one else to do anything. That boy will die there."

"I suppose that someone has gone. I do not know."

But no one had gone. The boy suffered terribly. He still lay where he had fallen in the sun

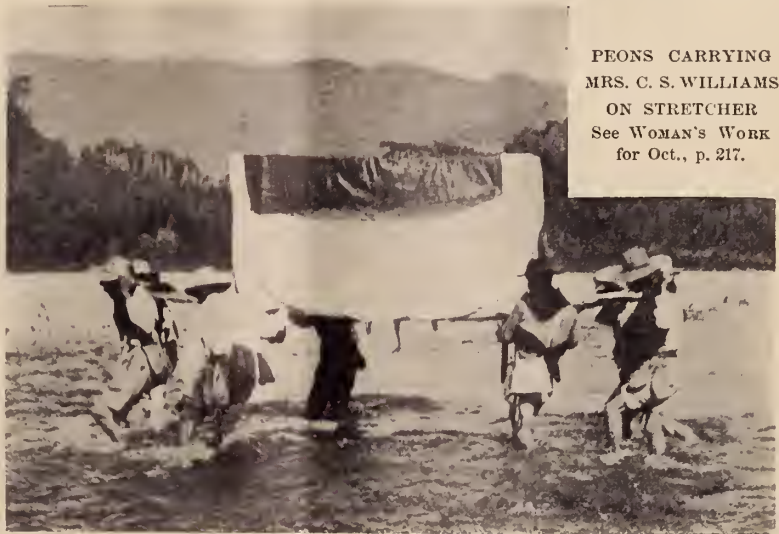
nobody having the grace to move him across the street into the shade.

A half hour passed. The crowd changed as to the *personnel*—but not as to numbers. Each passerby stopped, inquired what was the matter, received an account of the accident, and continued about his business or pleasure. No one did anything.

An hour passed. The gasps meanwhile grew fainter and fainter, and the breathing more and more labored. No one was sent for, no one came. At last Mr. Williams returned to the hotel and himself went for a physician, offering to pay him for his services. He also sent for a policeman, who, when he arrived and heard the story, simply inquired stupidly: "Where is the ox that did it?" Such is the regard for human life.

One afternoon, during our first weeks

here, when we were trying to become somewhat acquainted with the city and its people by wandering around its streets, we unexpectedly came upon the cemetery. As the gate was open we went in. The burying-ground here has the usual Spanish construction, most of the vaults being built into the walls. But the poor (who, of course, are greatly in the majority as to numbers) are buried in the ground. A comparatively small corner is allotted to these



PEONS CARRYING
MRS. C. S. WILLIAMS
ON STRETCHER
See WOMAN'S WORK
for Oct., p. 217.

graves, and it is dug over and over many times. We saw four new graves being opened up, and each shovel brought up with the dirt human bones, hair and skulls. Such is the reverence given to the dead.

The poor here are buried without coffins. They are left dressed in the dirty, ragged clothes in which they died.

Is giving the Bible to these people, and bringing into their miserable, fear-stricken lives a sweet, vivifying knowledge of Christ, proselyting? If so, then may our Master give us many more years and much more strength to continue in this proselyting!

(Mrs. C. S.) Maude Newell Williams.

[Since writing the above Mrs. Williams has been obliged to return to the United States. She is now at her home in Wisconsin convalescing from the dangerous illness mentioned in our October number.—EDITOR.]

In Memoriam.

FROM her parents' home at Boonton, N. J., where she was surrounded by the tenderest love and most devoted care, Margaret Huntington, wife of the Rev. James B. Cochran of Hwai Yuen, China, went Home on Sunday, September 22d. Though still a young woman she had lived here a complete life. As daughter and sister, as happy wife and joyous mother, her life had been full of love, crowded with duties and joys. But these did not absorb her. Of what was given her she herself gave lavishly to the Chinese women and children whom she went to help, to her family and to her fellow-missionaries. They say of her that she never spared herself, never held back a grain of the full measure, pressed down and running over, of loving service. Everyone loved to go to her house, everyone got help and courage and cheer there. Her entertaining talk, her pleasant humor made her a delightful comrade, her earnestness of purpose made her choose the hardest things to do herself, saying little of the strain on her highly-wrought nervous organization. The only criticism those who knew her best can make is that she gave herself too unsparingly,

The Church is asking for consecrated young women to send to China. May many such find stimulus and incentive in this beautiful life given for China!

The Opportunity of the Strong

MANY of our missionaries in various parts of South America enjoyed brief glimpses of the Rev. Dr. and Mrs. Charles Wood, of Washington, D. C., who recently made a tour of that country. Shortly after his return Dr. Wood preached to his people a notable sermon from the text: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." We give to our readers some very condensed extracts from this sermon for the illuminating side-lights which they throw on the relations between this country and its next-door neighbor.

"European public opinion is aware,' says a Brazilian writer, 'that Latin-America exists.' It knows more. It knows that it is a very extensive continent, extremely rich, inhabited by people of Spanish descent and that its populations revolt frequently. This vagueness of information is worse for the United States than for Europe. We belong to the same hemisphere, we are in the same boat; some may be in the prow and others in the stern, but we sink or swim together. . . . In the eyes of Europe all South America struggles under the 'infirmity' of a republican form of government. Nowhere in that vast continent is there a monarchy even as big as Monaco. That is due very largely, if not altogether, to us.

This 'infirmity,' if it be such, we ought to help them to bear. . . .

"We, ourselves, are the great problem for South America: a problem which the opening of the canal will make still more acute. South America is more afraid of annexation by the United States than Canada ever was. Have we not absorbed Porto Rico and the Canal Zone, and what reason is there to suppose that these minute morsels could have satisfied our lust for land? 'The Monroe Doctrine,' the South American republics say, 'will protect us from Europe, but what doctrine will protect us from the United States?' The doctrine of the ten commandments and the golden rule—our great task is to convince our brethren of the South that the ten commandments and the golden rule are a part of our constitutional law. . . .

"Another problem that is common to both North and South America is the problem of primitive peoples. They have their indigenous Indians and their imported negroes, just as we have, and a great many more of them. 'Leave the Indians to us,' said a saloon keeper in Bolivia, 'and you won't very long have an Indian problem.' South America has looked with a good deal of interest at certain experiments which have been made in our Southern States, where they have seen men closing all the saloons against themselves in order

that they might close them against the negro. . . .

"They share too with us the problem of prosperity. . . . There is a de-religionizing power in prosperity. 'The garden of the Lord,' some one says, was so luxurious and beautiful that 'it hid from Adam's eyes the Lord of the garden.' It is a very common experience. Men who in poverty have been devout have forgotten, when prosperity has come, who gave them their wealth, and prophets are needed in the spiritual wilderness of our great cities just as well as in the capitals of Brazil, Argentina and Chile; not to cry out against prosperity, but against a false reliance upon it. Our gratitude for our prosperity should be the progenitor of justice, generosity and beneficence. A grateful people will not grab lands or rights; they will deal justly with feeble

folks' foibles, faults and failings. . . .

"We have helped them in serious problems, but they ask something more; they ask for our fraternal appreciation. They are sometimes tempted to fear that we look down on them, supposing the level on which we stand is higher than theirs. They are most appreciative of sympathy. It means more perhaps to the Latin than to the Anglo-Saxon. . . . Happy is that people and only that people whose God is not the God of the Roman Catholic, not the God of the Protestant, but the God of the whole earth.

"'Step carefully, brother,' said a little fellow in the Alps, who was following his big brother up the mountain. 'Step carefully, I'm following you.' So South America says to her big brother, the United States, 'Step carefully, brother, I am following you.'"

From Coyoacán Chronicles

"SO BUILT WE THE WALL."

If you should step into Coyoacán Manse this morning you would never dream that you were in revolutionary Mexico. Tall evergreen trees in our neighbor's beautiful garden across the way, our own pink ivy geraniums, passion flowers and Bougainvilleas running riot and the blue skies and floods of sunshine, such as only Mexico and Heaven can produce. Hardly a sound but the "pick, pick, pick" of the stone masons at work upon the wall.

Revolutions pale into insignificance in comparison with the fact that at last Coyoacán College and Seminary are being enclosed with a stone wall, above which there will be ironwork in front of the chapel, manse and Converse Hall. Peace and privacy seem a consummation about to be realized. Jerusalem! Jericho! China! They will not be "in it" when our boundary lines are up.



BUILDING THE WALL OF COYOACÁN COLLEGE AND SEMINARY

APRIL, 1912.

Photo. sent by Mrs. Wallace.

How we have longed and prayed for walls! No longer will the wandering burro feast upon our nasturtiums and picnic parties take possession of the study steps. May Mr. John Stewart Kennedy have a star in his crown for every one of the lava stones which goes into our wall, for with all due gratitude to the generosity of other good friends, I fear that we never should have lived to see the present happy time had it not been for the Kennedy bequest. The contractor is a Mr. Edward Kennedy. So, long stand our Kennedy Wall, and

may the severest earthquake never cause its downfall!

School opened March 1st with forty-five boys on the campus, a fairly good number, considering the disturbed condition of poor old Mexico and the decidedly uncertain transportation facilities. This narrow, bigoted Presbyterian missionary would recommend a mission-school in every town and hamlet in Mexico, where every child would be taught the ten commandments and be made at least to try to follow them. At prayer-meeting Wednesday night, as our boys were earnestly singing "A Mighty Fortress is our God," I could not help thinking that if all these revolutionists out in the hills had only learned this grand hymn in their youth they would not now be fighting and killing, like animals. No country can hold its elections upon the Sabbath



GROUP OF REVOLUTIONISTS

Photo. sent by Mrs. Wallace.

us her own room, which served for bedroom, dining-room and church. Lorenza has learned English very well, and besides Spanish, she speaks the Mexican also, as her family is pure-blooded Indian. But what pleased me more than anything was the beautiful spirit she shows towards her people. She seems utterly unspoiled and is looking forward apparently with pleasure to a life of service with and for her own people. I wish that a car-load of girls, such as she, might have the advantages of a college course in the United States if they would return as unspoiled as Lorenza.

I have found the Christian Workers' meetings very helpful. To fall into ruts in Mexico is easy, and I am sure we are all better workers and better people for this exchange of ideas.

I have spent much time at Posadas and watched

the beautiful old place grow from a chaotic pile into an orderly, well-kept school. I have come to think that numerically, financially, scholastically and spiritually the school has never been in better condition in the seventeen years I have known it.

(Mrs. Wm.) Mary M. Wallace.



CLASS OF 1911, SALTILLO NORMAL SCHOOL

Photo. sent by Mrs. Wallace.

Day, go to bull-fights, and remain unable to read the Bible, even if this were permitted, and expect to prosper and be at peace.

Dr. Wallace and I have been entertained at San Pablo by Miss Lorenza Salas, who graduated at Albert Lea College, Minn., a year ago. She gave

CHANGES IN THE MISSIONARY FORCE

ARRIVALS:

- At Philadelphia, July 20.—Miss Anna Doriss, from Korea. Address, 37 West Upsal Street, Germantown.
- At New York, Aug. 22.—Mrs. L. B. Good and the Rev. A. I. Good, from Africa. Address, Wooster, O.
- At San Francisco, Aug. 31.—Miss L. W. Quinby, from Colombia, S. A. Address, 411 Ezra St., Los Angeles, Cal.
- At San Francisco, —.—.—Rev. and Mrs. A. K. Reischauer, from Japan. Address, 305 W. Hill St., Champaign, Ill.
- At ———, Sept. —.—.—Dr. and Mrs. Ira Harris, from Syria. Address, 277 Lafayette Ave., Passaic, N. J.
- At New York, Sept. 16.—Dr. and Mrs. J. Hunter Wells and four children, from Korea. Address, care F. H. Strong, Concord Bldg., Portland, Ore.
- At San Francisco, Sept. —.—.—Rev. F. W. Bible, from China.

DEPARTURES:

- From New York, Sept. 4.—Rev. and Mrs. C. Borup, returning to India.
 Rev. and Mrs. F. McCuskey, returning to India.
 Rev. and Mrs. R. B. Love, to join the India Mission.
 Miss Sarah W. Wherry, returning to India.
 Miss Eula N. Sleeth, to join the India Mission.
 Miss Alice W. Fairchild, to join the India Mission.
 Miss Lena Boyd, to join the India Mission.
 Mr. Warren W. Ewing, for India.
 Rev. and Mrs. H. D. Griswold, returning to India.
- From San Francisco, Sept. 7.—Mr. C. C. Whittener, to join the Japan Mission.
 Rev. and Mrs. J. E. Shoemaker, returning to China.
 Rev. and Mrs. R. C. Roberts, to join the China Mission.
 Rev. and Mrs. Kepler van Evera, to join the China Mission.
 Miss Helen E. Smith, to join the China Mission.
 Miss Mary E. Lee, to join the China Mission.
 Miss Mary B. Duncan, to join the China Mission.
 Miss Mabel L. Lee, to join the China Mission.
 Miss Florence Chaney, to join the China Mission.
 Miss Marjorie Rankin, to join the China Mission.
 Mr. Carl S. Rankin, to join the China Mission.
 Miss Helen I. Stockton, to join the China Mission.
 Rev. and Mrs. Geo. F. Jenkins, returning to China.
 Mr. Morton Rosse, to join the China Mission.
- From New York, Sept. 11.—Mr. and Mrs. Winfield Dudgeon, to join the India Mission.
- From San Francisco, Sept. 14.—Miss Julia M. Hodge, to join the Philippine Mission.
 Rev. Dr. and Mrs. Hugh Taylor, returning to Laos.
 Rev. and Mrs. J. L. Hartzell, to join the Laos Mission.
 Dr. and Mrs. Wm. Beach, to join the Laos Mission.
 Dr. and Mrs. H. W. Boyd, returning to China.
- From Seattle, Sept. 17.—Mrs. W. L. Swallen, returning to Korea.
- From New York, Sept. 19.—Rev. and Mrs. E. W. Simpson, returning to India.
- From New York, Sept. 19.—Miss Amanda M. Jefferson, returning to India.
- From Honolulu, Sept. 20.—Mr. Arthur H. McClure, to join the Siam Mission.
- From Vancouver, Sept. 25.—Miss Harriet M. Noyes, returning to China.
- From San Francisco, Sept. 27.—Miss Anna S. Williamson, to join the Philippine Mission.
- From Boston, Sept. 28.—Rev. and Mrs. W. M. Dager, returning to Africa.

MARRIAGE:

- At Neenah, Wis., Sept. 4.—Rev. James E. Adams of Taiku, Korea, to Miss Caroline Babcock.

RESIGNATION:

- Rev. and Mrs. F. A. Wyckoff of West Africa. Appointed 1911.

DEATHS:

- At Allahabad, India, Sept. 12.—Rev. Arthur H. Ewing, D.D., Ph.D., of typhoid fever. Appointed 1890.
- At Boonton, N. J., Sept. 22.—Mrs. James B. Cochran, of Hwai Yuen, China. Appointed 1899

OUR school is overflowing—a new class formed the first of the month, and we shall soon organize another. There never was such a demand for English as now, so many English and Americans are opening up industries in the interior and need our boys as interpreters. Pray that the Americans who come may use their influence for Christ. Last Sunday one of our dear girls professed her faith; she was the third from my Sunday-school class.



MRS IRA M. CONDIT

DEATH OF MRS. CONDIT

ON Sunday, August 18th, Mrs. Ira M. (Samantha Knox) Condit passed away. Although she was not directly connected with the Women's Boards, Mrs. Condit's many years of beautiful Christian service among the Chinese in the far West, give her an honored place in the remembrance of mission workers all over the country. For more than forty years she shared the labors of her husband, to whose charge the Board committed this work in 1870. She gave herself unsparingly, especially to the Chinese women and children. Mrs. Condit was one of those who organized the Occidental Board. For some months its meetings were held in her parlor.

Those who knew and loved her, and the wider circle who appreciated her character and labors, will be glad to see the face, which shows her sweet spirit, and bears the marks of honorable service.

"THE moral condition of the South American countries warrants and demands the presence of any form of religion which will war against sin and

bring men the power of religious life."—Robert E. Speer in *South American Problems*.

The Fetish Folk of West Africa, by Robert H. Milligan. F. H. Revell Co.

Those who remember Mr. Milligan's *Jungle Folk of Africa* will be especially interested to observe the different point of view taken in this his most recent book. In the *Jungle Folk* we read of the African in his relation to his outer world, the impenetrable forest and the mighty forces of nature in tropical strength. In *Fetish Folk* we read of the African's interior world, his mental and spiritual nature. The jungle of fetishism, legend and folk-lore is a dense one; Mr. Milligan illuminates it with

his clear insight and fascinating style. The customs of fetishism, its mental and moral degradation, its conflict with the Gospel, many unusual side-lights on mission work and life in Africa crowd the book with intense interest. Church and auxiliary libraries, societies looking for programme material will find it most valuable. "When Paul tells us that he fought with beasts at Ephesus, our hearts swell with admiration; but if he had said: 'I have fought with the mosquitoes in Africa,' he would have elicited no sympathy and some ridicule, although the latter is also a fight for life."

Three Japanese Birthdays—II

INSIDE the hall, the two lads found the audience to consist mostly of men, with a few women. The speaker was beginning to look old as to his hair, but he had a rosy face. His eyes were the most kindly in their look of any man he had ever seen.

He first read out of a book a story. It was about the younger son of a rich

man, who, being discontented, got his father to divide the estate. Then he went off to a foreign land and spent all his money in foolish pleasures until, without a coin in his pocket and very hungry, he was pushed out into the street. Then he had to find a job at feeding pigs. When sorry for his foolishness, he returned to his father, even

though he was in rags and smelled of the pig-pen. He was forgiven, notwithstanding that the older brother did not approve of such parental indulgence.

This was the way that the speaker had read the story from the book. Then closing it, he said to the people: "Now I shall make this more plain to you, by picturing this ungrateful son as a Japanese." Looking in the faces of his audience, he continued: "You will know whether he is here among us, or even in your own hearts."

This was about the way the story was told in its new form:

Nakano had a kind father and good teachers, a horse to ride, ponds and gardens to play in, and all the opportunities he wanted for athletic exercises, plenty of money to spend for pleasures, with servants to wait on him and all he could want in the way of eating and drinking. Yet Nakano, lazy and discontented, came to his father one day and asked for part of his inheritance as a younger son, and he got it. Then he went off to Osaka and hired geisha, or music-girls, to sing and dance for him, and pour out his wine, which he drank freely. He ate luxurious food and went every night to theatres and even to disreputable places.

It was not long before his once fine clothes looked very shabby and he was so hungry that he had to beg a little rice. He found that no Japanese would employ him, so he actually had to get employment from a rich Chinaman, who took him to take care of the pig-pen and work in the stable, for this Chinese merchant ate pork, rode in a carriage, dressed in silk, and was a man of wealth.

How, when this foolish and extravagant boy thought it all over, he repented heartily of his folly and resolved to go back to his father, made the third part of the story in Japanese.

The old preacher pictured the return of the wanderer, and his reception at home by the sad-hearted but now glad parent, in such a way that all his hearers were thrilled. When Kurano turned

his eyes away from the speaker and looked at the audience, he saw that some of the hard-faced men, who had come in with a sneer on their lips or a scowl on their face, perhaps intending to break up the meeting, or jeer at the speaker, had their heads bowed down. One man was actually murmuring, half aloud, "*Aita! Aita!*" as if he were in pain.

What at first amazed Kurano was the beautiful language of the speaker. He had no idea that his own native language was capable of such exquisite idioms and such noble thought. His ambition was to be an orator like that speaker. But soon getting away from this merely intellectual admiration of the handsome and venerable scholar, Kurano somehow began to feel and to say to himself "I am that prodigal."

After the story had been told in realistic style, with all the tints and colors of Japanese life, the speaker proceeded to his final division of thought. In giving the full spiritual interpretation of the parable—for such it was—he used a name that startled Kurano, so that he almost felt like running to the door. Yes, that was the name, "Yasu," with which all his life he had been frightened. He who, as he had been taught to believe, was a demon, now appeared as one wholly lovely. It was a new idea to Kurano that there was a Heavenly Father. What and who was He? The preacher's eyes dropped moisture as he told how He loved men more even than earthly fathers love their children. Instead of Jesus being a blue demon, he was the Heavenly Father's only Son, and yet the Father gave His own to live among and save men, even by dying for them! How could this be possible?

Now Kurano had often heard of men dying for their country, or for their feudal lord, or to atone for a crime; but he had never heard of so innocent, so holy, and so righteous a man dying for the ungrateful and the vile. It was not only a new thought, but one that seemed to burn into his soul.

So when Kurano left the hall it was not to play or even to sleep. What went on at midnight and after we have not space to tell; but two days later his mother was shocked and angered to receive a letter from her boy, which told her what she, in some vague way, had feared, viz.: that the Jesus people should, as she thought, "poison" the mind of her only son. Kurano had written that, having found who Yasu was, he was going to study more about Him in the wonderful book that the teacher had. If he found that one-half which He had told about Him was true, he was going to follow this Yasu.

It would be a long story to tell how Kurano went to Tokyo, and in due time entered the University, became a Christian and walked in the Jesus way. When the time came for him to visit home he was very glad to see again his sisters and his mother, whom he loved dearly. Yet he trembled to meet her, for he feared her anger. Nevertheless, being by the law of Japan now the head of the house, it was entirely right for him, both as a Japanese and as a Christian, to do what, within the limits of the law, his conscience commanded him to do.

Oh, wonder of wonders! The New Japan, instead of being governed by secret tribunals, which extorted confession by torture, was now actually under a Constitution that gave rights to every subject, and guaranteed freedom of conscience to all. Yet, notwithstanding all this, the mother at home, with her old-fashioned ideas, could not see eye to eye with a child who followed the hated Jesus doctrine.

Nor would the mother listen to the boy's arguments. She even proceeded to cruelty. More than once, when she found him in his room, on his knees praying to God and actually using the hated name Jesus, she used more than words to turn him back to idols and to priest's traditions. More than once cold water was thrown at him and upon him. One day, after the visit of the Buddhist *bonze* and unusual bitterness on the part of the mother, she dashed a dipper of boiling water over the back of his neck, which even to-day has left a visible scar.

There were two sentences in the Heavenly Father's collection of letters to His children, which every day Kurano read as if they had come fresh to him in an envelope under postal stamp, or with the triple seal of the telegraph office. One was this: "If God so loved us, we ought also to love one another." The second was: "Love is the fulfilling of the law." Kurano felt sure that love would conquer. As a true samurai, Kurano would have felt like a mean coward if he had dared to complain of either pain or persecution, since his Master, Jesus, had suffered so much more than he; for by this time Kurano was so steeped in loyalty to the One whose name he had of old time feared, that he now was a transformed man.

Again we pass by details and picture only results. Years slipped away, and one day, while Kurano was quietly celebrating his forty-

fifth birthday, there was mourning in the land. The great Emperor, named Peace Man, or Mutsuhito, lay dying. Thousands of people waited all night long outside the palace. Some climbed Fujiyama and offered prayer to "the gods," for the good Mikado's healing. One man even took his own life, hoping to save the Emperor's.

Yet no science, no petitions to "the gods" availed. Even the agonizing prayers of the Christians in behalf of the good Emperor, under whom freedom of conscience had come, were overruled and answered, but not in the way that the petitioners wished. Yet, what a strange spirit, what new life in the New Japan, that these Christians always closed their prayer with the words: "Thy will be done." Yes, although they cried out of agony of soul, they truly felt that there actually was a Father in Heaven, and that He could do more and better even than the noblest thought could conceive or warmest heart of man could feel.

And who were in this band of Christians praying for the good Emperor? Thousands who in childhood had read the legal blasphemy of the government that publicly, and all over the land, ranked Jesus among the demons, made Christianity the "Religion of the Accursed Sect," outlawed all churches and family prayer to God—and, seizing men, women, children and infants, called Christians, and putting on them the red garments of the criminal, dragged them off to prison, to brutal treatment, and almost starvation, were now praying. It seems a miracle to tell; but it is true that the mother who once threw scalding water on her boy, and the servant maid who frightened the little boy with the name of Jesus—now both white-haired—and every one of the four sisters, now all of them matrons with children, all taught to rest on their mother's bosom while they prayed to their Father in Heaven, were praying. Through Jesus—now sweetest of names—these were among those who sent up petitions in behalf of the good and great Emperor, under whom had come the Constitution and freedom of worship. Kurano believed and felt that Christ was the creator of the New Japan, for most of the great reforms, as he knew well, had been wrought through the influence of Christian men. Yet he thanked God for so noble a ruler as Mutsuhito.

So to-day—and this is not an empty dream of fiction or a story told for effect only, but only a glimpse at one of those commonplace, everyday miracles of the ever-coming kingdom of God—the work goes on. Japan may not, in A. D. 1912, be illustrating so startlingly the phenomenal mustard-seed growth, as in some days that are past; but the leaven is still working mightily, and the name of Jesus was never more multitudinously written on eager hearts and consecrated minds, than to-day. Nor in all the empire do his subjects pray for the new Emperor Yoshihito more earnestly than do those who love the Creator of the New Japan of hope and promise—Jesus Christ, who died for the Japanese, as for us.

Wm. Elliot Griffis (D.D., L.H.D.)

NEWS FROM THE FRONT

CHINA

Mrs. CHAS. E. PATTON writes from KO CHAU:

Because of the revolution I have been in Ko Chau less than five of the nine months since last Mission meeting.

The houses in this district have been packed full of refugees, for the most part women, who, terror-stricken by the depredations of robber bands, had fled from their native villages to Ko Chau for safety. Each evening, as night approached and fears grew, they came to us in numbers. They had nothing to do, and after they had eaten their morning rice, would come in big parties to visit me and see the new church building. I tried to make each visit so interesting that they would be glad to come again. One woman has been diligently studying under the most stupid of my women students, and earnestly seeking to enter the church. She is a widow with some property, and of the better class, just such a woman as I had longed to win, and yet she has been brought through the efforts of the humblest of the students—a woman who, I had begun to fear, was only fitted to work among the most ignorant. This is doubly gratifying in that it reveals the fact that the Gospel has really taken root in some of the women's hearts and is beginning naturally to produce its own fruitage.

Mrs. A. A. BULLOCK writes to home friends from NANKING: After a year of language study at the annual meeting, we were enrolled as voting members of the Mission. We are established in our larger *ménage* in Nanking. We improve our vocabulary by teaching the servants their prayers, and also instructing them in the Beatitudes, and the Psalms. The house erected by the university for us was built according to our own plan. It is pronounced the prettiest and most convenient in Nanking, and one of the most inexpensive, as a result of the skill and patience of Mr. Bullock. But alas, before we were fully settled we were ordered by the Consul to leave it, my mother, Mrs. Mary G. Holmes, of Los Angeles, going with us. After eleven weeks we returned; everything had remained untouched, but we brought back with us a Christmas gift—a precious little son—a refugee baby, born in Shanghai, almost simultaneously with the New Republic. I have taught a little in the girls' school across the city, but our house, being near the University, is a mile distant from the rest of our Presbyterian Mission.

One of the greatest joys of our new home is that we can entertain our friends. We have entertained, at tea or at dinner, Chinese teachers and students in the University, and those associated with Mr. Bullock in his daily work, and pupils in the girls' school, besides missionaries passing through the city in need of hos-

pitality for a week, sometimes including parents, children and servants; Americans traveling in China to study missions, etc. One of our most notable guests was the first President of China, who, with his Cabinet, was entertained at our house by the foreigners of Nanking, the capital of the Republic; twenty-five Chinese officials of the new régime, and a hundred foreigners honored our "mean hovel" (as the Chinese would say). Three rooms and hall were opened together with wide doors, giving a spacious effect.

There are no guests whom I enjoy more than my music pupils, all graduates from the girls' school. They often stay two days, and are alert to learn about American housekeeping. As I watch some of these products of Christian education—able, poised, refined, noble—I think that the slow, often discouraging, seed-sowing of our faithful teachers is thus bearing fruit.

Mr. Bullock went to Manila to start the U. S. Government Normal School, in preparation for starting his Normal department in the University of Nanking, this winter.

AFRICA

MISS ELIZABETH CHRISTIE writes from METET: I can't think of any discouragements, or if so, they are so very obscure when one considers our opportunities and rare privileges in this field, that they vanish entirely. Mrs. Love and I have delightful times together here. The others members of the station are Mr. Bealand and Mr. Evans, the former now spending a month in Yebekolo. We are all new in the work, and meet for an hour's study of the language twice a week. Mrs. Love holds meetings in the towns two days in the week, and I expect to start one regular meeting, but no more, because of its being the rainy season and the nine school-girls requiring my attention from eight to ten o'clock each day, when I teach them reading, writing and arithmetic, and from ten to twelve on Mondays and Wednesdays, when they sew. Much as I enjoy everything, nothing gives me more pleasure than exploring these new forest paths, accompanied by my boy, and coming upon towns where the Gospel is a new story to many.

Since I am the first unmarried white woman stationed here, they greatly marvel at me and ask again and again if I'm an *ngon* (still a girl), then they say: "And since you were born haven't you had a husband?"

The tiny bits of girlies with their beads and strings of skin, running along trying to hold down their grass bustles, are still very interesting to me, and I hope always will be. This station is 129 miles from Efulen. I spent three nights on the road and two days at Elat on my way here, and you may know how much I enjoyed the trip.

With Presbyterian Young People

HOW THEY DO THINGS IN PITTSBURGH

THEIR young people are organized in connection with the presbyterian society into the Young People's Branch, taking in leaders and workers in mission bands, all grades of Christian Endeavor and young people's societies and Westminster Guilds. The Branch meets once a month, for nine months of the year, always in the parlors of the First Church. Twice a year a rousing and carefully-planned Rally rounds up the whole constituency.

In the spring the Rally occurs in the evening, and is a reunion of the older organizations—Senior C. E's., Young People's Societies and Westminster Guilds. In the autumn the bands, juniors, etc., rally on a Saturday, with morning and afternoon sessions and luncheon between. To this great event the organizations march in with stirring music and flags and banners flying. The children are not just spoken to; they do the things themselves. One from the entertaining church gives the address of welcome; a guest responds. The average attendance of boys and girls is eight hundred, representing fifty or sixty of Pittsburgh's 140 churches. The simple luncheon is a great festivity. It is prepared by the entertaining church, which receives fifty dollars from the Branch, collected by an assessment of one dollar

to each band. Banners are awarded for best average attendance.

But the Branch does not consist solely in music and speaking, pageants, banners and luncheons. On the programs, besides the order of exercises and the hymns to be sung, is a carefully printed list of objects to which the young people contribute, classified by organizations. These objects are in home and foreign missions and presbyterial work. The interest of the young people is tied close up to their own church in its local and its broadest organizations. They are kept informed about the objects to which their contributions are sent. To foreign missions last year the Branch contributed \$3,129.

On the program is also printed the "Standard of Excellence," with twelve requirements. The attainment of eight points puts a society on the Roll of Honor. Some of these points are a ten per cent. increase in membership and in gifts each year; a magazine subscription equal to at least half the membership; constant prayer for work assigned to the young people, for branch and local officers.

Further information, if desired, may be obtained from Mrs. J. A. Potts, 15 Shiloh Street, Pittsburgh, Pa., presbyterial president.

EVERY Wednesday afternoon more than fifty girls, chattering and excited, crowd our floor for the needle work school, where we teach sewing, crochet and drawn-work. After two hours of sewing a Gospel service is held. My original idea was to gather girls of the poorer classes and enable them to earn their living, but the news having spread, most of the girls now come from wealthy families, eager to learn modern accomplishments. I have wished so much that some kind friends would send us, by mail, a few little pieces of stamped work with necessary embroidery cotton to encourage and employ the sewing-classes, for it is impossible to get any material here.

(Mrs.) Eva Ballis Douglas,
Teheran, Persia, via Berlin and Baku, care of American Mission.

FROM a young correspondent: "My change of mind in regard to foreign missions is due to the Northfield Conference. Never in my life have I had such an experience as that never-to-be-forgotten week. . . . I went, hoping to find some way of building up our Girls' Club—not missionary. When I reached Northfield I found that for that object I was one week late. Perhaps that was predestination, since I did not believe in foreign missions! My work is in a poor section of a manufacturing city; I see so much misery that I have always thought there was enough to do right at home. At Northfield my eyes were opened to the ignorance of this idea. . . . The greater part of this conversion was due to three or four people—Mrs. Lovell, Miss Melcher, Dr. Lee and Dr. Zwemer."

HOME DEPARTMENT

UNITED STUDY OF MISSIONS :

China's New Day: CHAPTER III: AN EDUCATIONAL REVOLUTION.

Position of education in Chinese thought.

1. **Former methods :**

Subjects studied and books used; early inventions: gunpowder, the compass, printing; great examination system; development of memory rather than of reason and original thought.

2. **Government plans for modern education:**

Western example as influence towards new methods; edict of 1898, its arguments and directions; its immediate effect. Plans for university, appointment of Dr. W. A. P. Martin as its head; for colleges and schools, use of temples.

Alarm excited by rapidity of changes; *coup d'état* of Empress. Boxer uprising.

Yuan Shih Ki's educational methods; request

to missionaries to provide teachers; to inaugurate public school system.

The Empress's interest in schools for girls.

3. **Christian Education :**

Why is outside help necessary to China?

Trace establishment and progress of Presbyterian schools and colleges.

Movement towards union, Shantung Christian University; Canton Christian College; Nanking University.

Multiplicity of endowments in the United States, need of them in China. What has been done by Oxford, Cambridge, Harvard, Yale, Princeton, etc.; opportunity open to Bryn Mawr, Vassar, Wellesley, Smith, Mt. Holyoke, etc.

MOBILIZING FORCES FOR THE CHINA CAMPAIGN

THE generals held a council of war on October 3rd, discussing such questions as: Securing the new missionaries; planning the itinerary; publicity arrangements, etc. In addition to those mentioned in our editorial note, other speakers are announced, such as Robert E. Speer, David McConaughy, Rev. J. B. Cochran of Hwai Yuen, and the Rev. Drs. Wilton Merle-Smith, Minot Morgan, Howard A. Johnston of New York, etc. There will be Sunday and week-night meetings, men's supper and evening parlor conferences, and a carefully-arranged schedule of women's afternoon tea conferences. The Women's Boards are planning young women's luncheons, parlor meetings and rallies, meetings for workers only, for students, for doctors and nurses, and for men and women in co-operation. A schedule of places and dates, as far as can be announced at this writing, is as follows:

Albany and Troy.....Oct. 18-21
SyracuseOct. 22-24
PhiladelphiaOct. 25-28

RochesterNov. 1-4
BuffaloNov. 8-11

THE MISSIONARY CONSCIENCE

ONCE upon a time some of us thought a little child was perfect and could have no bad habits or language unless he learned them. We were wrong. Twenty years ago Dr. W. J. Chichester told us from the pulpit that a child must be taught to do right as certainly as fingers must be taught to play the piano. So perhaps the conscience must be *taught* to be missionary.

Young people are not the only ones who have ideals. Parents, too, have them. Do you think their ideal for everyday service in the home is to have means to employ exclusively outside help, or to depend on that proffered by neighbors? Oh, no; it is to have their boys and girls enter into the making of the home. Best of all is it to have the whole family join in service for souls.

This large family, the Presbyterian Church, has ideals of which not one is higher than the desire to have the hearty co-operation of the young people in spreading the Gospel around the world.

The denominations met together and appointed to each a share of this task, that of the Presbyterians is 100,000,000 souls. To send one missionary for 25,000 we need 4,000, or four times as many missionaries as we now have. The Church depends on her young people for the other 3,000.

The Presbyterian fathers are ready to tell us how and where seed should be sown. If we are wise sons and daughters we will seek their counsel.

"But," you say, "the mother of a missionary, visiting her daughter in India, is well acquainted in our Endeavor

Society, and writes of much work to be done if money could be had. The Board cannot send more, so we must. She is not under *our* Board, but then she is a good woman, and we are not *working for credit!*"

What would you think of neighbors who cultivated your garden, while their own needed attention? What business concern could live if it used such methods?

What of this missionary conscience? "We have been giving fifty dollars annually toward the support of a missionary of our Board in China, but one of our boys has decided to go out independently, and we think we will give up our pledge to the regular work and send the money to him."

Who is going to supply what you gave in China? Why not let our undenominational neighbors support the independent boy and we take care of our Presbyterian girl?

An elder, talking of jail-work, said: "The Presbyterian C. E. give to it all their missionary money; without their support the work must stop, as other denominations take little interest in it." We are reminded of what Mr. Moody

said, "Presbyterians do eighty per cent. of the undenominational work, and take that much less care of their own."

A wall is to be built up the hill before our home. Shall we give for that to the neglect of our own living expenses? Oh, no! for all around us are neighbors eager to help get rid of the old board fence, and not one of them has anything to do with the gas bill in our home!

Let it be the ideal of Presbyterian young people to make their own Church first. Everything else must come after it. We need not be apologetic for denominations. If Christianity had not expressed itself in denominations, it would not have lived two thousand years! The Church is the best institution on the face of the earth, the one great institution that stands for Christ. Disloyal to the Church, you are disloyal to Christ; criticise the Church, you displease Christ. When all her young people say, "I'll support my own Church," then will come about a revolution and a revival. The Church's responsibility is their responsibility.

(Mrs. Geo.) M. F. Bradbeer.

LOS ANGELES, Cal.

FOURTEEN MISSION STUDY CLASSES IN ONE CHURCH

THE WOMAN'S Missionary Society of the First Presbyterian Church of Boulder, Colo., has had a Secretary of Mission Study as one of its regular officers for seven years, thus antedating the synodical societies and all of the Women's Boards, unless it be the Occidental. For the first three years one mission study class was held, about three months before a new text-book was taken up, composed of the programme committee and of the leaders of the twelve meetings for the coming year.

The fourth year the field was enlarged, and ten mission study classes were held among the members of the women's society with a total enrollment of 127. Two classes were also conducted by the Westminster Guild.

The leaders of the classes are chosen, if possible, before the Summer School that they may have the advantage of the normal training. For the year just closed the record is eight classes in the women's society, with a total enrollment of 132, and six in the Westminster Guild, with a total enrollment of 136.

The work is now carried on with a most accurate system. The town is divided into four districts, to which are invited all women who are members of the church, whether members of the missionary society or not, and outsiders whose interest is enlisted. This gathering is made as attractive as possible with refreshments and a social time, the invitations going out in the name of the hostess. Before its close announcement is made of the opening of the study

classes the next week, with a short talk on the benefits of mission study and some attractive leaflets for those who never attended a class. No effort is made to minimize the work involved, but its rewards are also emphasized.

EVERYBODY DO IT NOW!

TEN THOUSAND new subscriptions is the number which the editor of *Over Sea and Land* suggests as a mark to reach before January 1st. When you come to think of it, ten thousand is not so many. How many families are there in your church, for instance? Every one of these families can afford two cents a month toward missionary work, can they not? Well, two cents a month makes twenty-four cents a year—just one cent short of the subscription price of *Over Sea and Land*. If there are fifty families in your church that can afford twenty-five cents a year, surely there are two hundred churches which can afford fifty subscriptions each—and there are the ten thousand! In almost every church there is a Secretary of Literature. Often she is a busy woman and cannot do as much as she would like. Are you too busy to help her by giving her one or more subscriptions?

Samples and information from *Over Sea and Land*, Room 1114, 156 Fifth Avenue, New York.

"A MISSIONARY society of which every woman in the church is a member and a regular attendant, and which has a study-class meeting every two weeks—this is the proud record of Rensselaerville, N. Y."—F. B. H.

NOTES FROM HEADQUARTERS

From Philadelphia

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of each month at 10:30 o'clock. Prayer-meeting on the third Tuesday at 11 o'clock. Visitors welcome at both meetings.

PRAYER MEETING, NOVEMBER 19. *Topics: Our Young People's Work. Latin America.*

AT the written request of three presbyterial societies a special meeting of the Corporation is called by the President for Tuesday, December 3, 1912, to consider changes in the By-Laws.—S. P. WATERS, *Rec. Sec.*

As the magazine goes to print, the China Campaign is going on in Philadelphia, and will be carried on throughout the territory until the middle of December. All meetings will be suspended during Home Mission week. Rev. F. W. Bible will give his time, while in this country, to the China Campaign—what an impetus that will give! The revised *Historical Sketch* will give the latest information on China. See editorial announcement of Campaign dates and places as far as settled.

MISS ELIZABETH FARIES, graduate of Bryn Mawr and student volunteer, has been engaged as Field Secretary, and began work October 1st. Requests for her services can be made to Mrs. Wm. Waters, secretary for speakers.

During the past year then in this First Presbyterian Church in Boulder there have been held a total of fourteen mission study classes with an enrollment of 268.

A FRIENDLY correspondent writes from Portland, Ore., to express her dissent from the statement that Western mission-workers found one of their problems in the women who came to them from the East. She says: "Many cultured women have come here from the East to make their home. In all fairness to them, will you not correct the impression given that only the native Oregonians are active workers in missionary societies? Merely as an instance let me state the case of a woman who came from the East about two years ago. Before she was fairly settled in her new home she was, at the request of her pastor's wife (also an Eastern woman), conducting a mission study class and has led four such classes. She has also had a Mission Extension district since that work was organized and now holds a presbyterial office. This case is not unique or unusual—just a fair average. In our society strangers are welcomed and looked upon not as problems but as assets!"

IN the loss of three noble men on the mission field we deeply sympathize with those who are most bereft: Dr. Samuel Jessup, of Syria, the grand old man who rejoiced in being our Christian Endeavor missionary; Dr. Arthur Ewing, in the prime of life and service in India, and whose wife is our dear missionary, and Dr. W. B. Hamilton, China, whose wife is also one of our missionaries.

ON account of illness, neither Mrs. Bible nor Mrs. Yerkes will be able to accept any engagements to speak.

FOUR of our sick missionaries are steadily gaining strength: Miss Annie Morton, after her hospital experience; Miss Mary Lattimore, following her summer in Canada; Miss Ida Luther, after a rest in Cleveland, as a favored guest, and Miss Anna S. Doriss, who is still in the hospital, but gaining steadily. All are looking towards the East, with the earnest hope of returning soon.

CLOTH wall maps of China, 36 x 37, price \$1.25. Rand and McNally's folding map in leather cover, somewhat smaller in size, new edition, 1912, 50 cents; can be used as wall map.

NEW LEAFLETS: *Literature Series No. II, Missionary Leaflets, their Purpose and Use; Seventy-fifth Anniversary Series, Philippines;*

Latin America: Guatemala in Transition, 2 cents, 20 cents per doz.; *Schools and Colleges in Mexico*, 3 cents, 30 cents per doz.; *Wonder Stories: Mexico; Historical Sketch of Missions in South America*, new edition, revised, 10 cents; *Presbyterian Mission Work in Valparaiso*, 2 cents, 20 cents per doz.; *Venezuela and Its Needs*, Illustrated, 2 cents, 20 cents per doz.; *Wonder Stories from Latin America*, 3 cents, 30 cents per doz.

From Chicago

Meetings at Room 48, 509 South Wabash Avenue, every Friday at 10 A. M. Visitors welcome.

Among the speakers heard Friday mornings, during the early fall, was Rev. Charles H. Bandy, of India, whose talk was as genial and enlightening—and at times as blistering—as summer sunshine; for instance: "Within ten years the number of converts among the low castes has increased six hundred per cent. and the increase in the gifts sent to carry on the work among them has been fifteen per cent.; for every one hundred Christians among them then, we now have seven hundred, and for every dollar the church at home sent us then, she now sends \$1.15. Thank you!"

DURING the same hour was heard Miss Mary P. Forman, Principal of the Mary Wanmaker School, Allahabad; also Rev. A. B. Dodd, of Tsinanfu, China, where, as he told the students of McCormick Seminary, there are enough people, under the care of one missionary, to give each graduate, for the next fifteen years, a parish as large as the average field of a pastor in the United States.

THE "plain, unvarnished tale" of her itinerating, told by Miss Emma S. Boehne, of China, proved that she had been gathering fruit of a satisfying sort. She is a cousin of Mrs. Ross, of Lien Chou, occupied the same stateroom with Dr. Chesnut on her voyage out, nine years ago, and is like them in courage and constancy.

ONE who is always more than welcome here, Miss Ellen Ward, long an officer of this Board, and later a missionary in Peking, told of the need of schools for missionaries' children, and the prospect that Episcopalians and Presbyterians may soon establish one at Kuling. Pointing to the map, she said: "I always like to see a map of the world; it reminds me of what Mrs. Underwood wrote long ago—"Korea is far away by the ocean road, but near by the prayer road."

LOVING mention of Miss Mary Jewett, by a friend from Marshalltown, brought from Mrs. Frothingham this treasured memory of Iowa's first missionary, illustrating her dependability: "When Miss Jewett was prevented from keeping an engagement to speak at a meeting she sat up most of the night and wrote out her address, that her message might reach us even though she could not."

THE story of the Lake Geneva Conferences, brought by Mrs. Robinson and Mrs. Coy, was exhilarating and uplifting.

LEAFLETS: *Seventy-fifth Anniversary Series—Latin America; Other Children. Africa; Hints*

for C. E. Missionary Meetings, each 2 cents; *Wonder Stories—Latin America, Foreign Missionary Programmes*, Series 1, each 3 cents; *Westminster Guild Bible Study Course for 1912-13; Programme for China's New Day*, each 5 cents; *Seventy-five years of Foreign Missions*, by Dr. A. W. Halsey, postage 2 cents.

From New York

Prayer-meeting at 156 Fifth Ave., cor. 20th St., the first Wednesday of each month, at 10.30 A. M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

THREE of our presbyterial societies have this year celebrated their fortieth anniversary. The Society of Brooklyn, of which Miss Helen M. Wells is president, held its anniversary meeting on March 12th, the address being made by Dr. Stanley White. On March 29th, the Society of the Presbytery of Newark, with its new president, Mrs. John McDowell, in the chair, held its fortieth annual meeting, and listened to addresses from Mrs. W. P. Chalfant of Shantung, and Dr. Stanley White. In Buffalo, on April 2d, the Society of the Presbytery of Buffalo which, at its beginning numbered five auxiliaries, celebrated its fortieth anniversary, with a total membership of 2,700 in its forty-four churches.

EACH of these societies, forty years ago, gave to foreign missions a few hundred dollars. This year they have together given more than \$15,000.

TRANSYLVANIA Presbyterial Society of Kentucky has formulated for itself a fine "Standard of Excellence," which it calls *Suggestions for the Ideal Missionary Society*. An unusual suggestion among the twelve noted is that each society should be able to name its presbyterial and synodical officers and remember them in its prayers. The concluding sentence is: "To perfect your society each member must first question and perfect herself."

AN unusual record is that of Miss Kate Putnam, President of Buffalo Presbyterial Society. Miss Putnam began her presbyterial work as Secretary for Mission Bands, then became Secretary for Y. P. S. C. E., then corresponding secretary, then vice-president, and finally president—giving in all uninterrupted service of about twenty-eight years.

IT will not do to let the appeal for China drive the Summer Offering from our minds. We have already received thanks, in advance, from Dr. Gregg and Rev. W. B. Allison, for the gift to the hospital, and our friends in Beirut are anxiously waiting for word that the \$4,000 for the new school building is available. Our societies will remember that this is the month for sending in the money, which must reach New York not later than December first.

THE prayer-meeting was held on the second of October, Mrs. Prentice leading. Dr. G. C. Wells of the Pyeng Yang hospital in Korea was the first speaker. Miss Davison of the China Extension Committee outlined the work of the China Campaign, and Mrs. Webster gave a short account of her summer in China, showing the flag of the new Republic.

Miss Kathrina Van Wagenen, who is resign-

ing her post of secretary of literature for work on the field, said: "God shows us His place for us when it is ready. I hope I may fill the place in China He has shown me." Dr. Rodgers of Manila said: "The development of work in the Philippines in the last six years has been along intensive rather than extensive lines." After his address it was fitting that the collection taken be for the new building of the Woman's Training School in Manila—an intensifying of work already begun.

LEAFLETS ON LATIN AMERICA: *A Bit of Mexico Personally Observed*, 5 cents; *Wonder Stories, Latin America; The Blue Flag in the Latin Continent; Schools and Colleges in South America, Schools in Mexico*, each 3 cents; *Presbyterian Mission Work in Valparaiso; Venezuela and Its Needs; What One Brazilian Girl Did; Guatemala in Transition*, each 2 cents.

NEW LEAFLETS: *Programmes on China*, for the Westminster Guilds, 5 cents; *How to Use China's New Day*, 10 cents; *Praise Meeting Programme*, 2 cents; *THE YEAR BOOK OF PRAYER*, 10 cents.

From St. Louis

Meetings first and third Tuesdays of each month at 10 A. M., Room 708, No. 816 Olive St., St. Louis, Mo. Missionary literature for sale at above number.

PLANS have been made for aggressive Study Class work during the winter, and there is a demand for good leaders. We pray that those who have been specially prepared, through prayer and study, will deem this an opportunity and a privilege and will offer themselves to this work.

WITH all the changes that have come to the Republic of China the Church at home realizes that now is the time for China to be taken for Christ, and it should give our constituency much joy to remember that they are represented in parts of that great country by missionaries whom they support and who need their prayers, as well as their financial aid. Pray that money and workers be raised that this country shall be claimed for Christ. There are also other fields to be tilled, and a call goes forth to every one to "Come and labor in His vineyard."

As a Board, we are dependent upon everyone of our constituency to help reap the harvest.

A NUMBER of churches, outside of the city of St. Louis, have been visited, and as a result of nine places visited, three have organized societies, and others have promised organization in the near future.

WE are glad to report the steady improvement of Miss Julia Hyde, Board's Secretary for Young People, and hope on her return in October, she will be prepared to take up her work once more.

From San Francisco

920 Sacramento St. Meetings first Monday of every month 10.30 and 1.30. Executive meeting every third Monday. Prayer-meeting first and third Monday, from 12 till 12.30.

Mrs. I. M. CONDIT passed on to the heavenly home August 20, 1912. She, with Dr. Condit, was commissioned as a missionary to the

Chinese in California in 1872. "These forty years" might be engraved on the marble which marks her resting place in the beautiful cemetery in Oakland. Mrs. Condit was a woman of many gifts, and she taxed nerve and brain in many ways. Her ambition for work was beyond her strength, and she became a helpless invalid. She was one of the founders of the Occidental Board, and for many years she loved to share with its members in planning for its best interests.

OUR September meeting is annually Young People's Day. Unfortunately it is the annual Labor Day, and it requires skill to get past the great procession, which blocks the street. However, the young people were present in a goodly number. Miss Partridge, Secretary of Young People's Societies, reported that at the recent C. E. Convention, in Fresno, out of 2,290 delegates, over half were Presbyterians.

MANY strangers were present at our September meeting. Mr. and Mrs. H. H. Hill, of Chicago, were there, and they were pleasantly surprised by meeting friends of former years. Our little children of the Mission entertained these strangers, to their delight. The young people also were enthusiastic.

THE next anniversary of the Occidental Board will round out its fortieth year, and it is proposed to celebrate this with a gift of \$7,500 for a hospital in Syen Chyun, Korea, to be known as the Sharrocks Hospital. Rev. E. W. Koons, recently presented to our society the dire need of this hospital. Every society connected with this Board, both old and young, is asked to make a gift to this fund before March 15th.

LEAFLETS: *A Bit of Mexico; Bible Work; Boy Life in Mexico; Girls' Normal School, Mexico City; Guatemala in Transition; Home Life in Mexico; Manuel Aguas (a Hero); Melinda Rankin; Schools and Colleges in Mexico; Does Brazil Need Protestant Missionaries?; Capt. Allen Gardiner, Historical Sketch; Home Life in South America; Life in Barranquilla; My Conversion (Pedro Rodrigues); Presbyterian Mission Work in Valparaiso; Questions and Answers; Schools and Colleges in South America; Sketch, Leila Quimby; The Blue Flag in the Latin Continent; Venezuela and Its Needs*, illustrated; *What One Brazilian Girl Did; Worship in South America*. The price is two cents for nearly all of these leaflets.

From Portland, Oregon

Executive meeting at 10 A. M. on first Tuesday each month and popular meeting on third Tuesday at 2:30 P. M. in First Church. Literature obtained from Miss Abby S. Lamberson, 454 Alder St., Portland.

OUR Board is looking up a bit in a temporal way. Like the big Boards we now have a headquarters all our own!

IN the new First Presbyterian Church House we have secured a room which will be our Depository, and there Miss Abby S. Lamberson, Secretary of Literature, may be found every week-day afternoon. Her new address is 454 Alder Street. From now on, please send to this address when ordering literature. This

room is not large enough for our assemblies, but the regular meetings of our Board will be held in this church, as heretofore.

We wish to call attention to a communication sent out by Miss Lamberson to secretaries of literature, by quoting from it what she says about our magazines:

"The fine advance in magazine subscriptions last year was most encouraging. The wider circulation of the magazines means wider interest and increased enthusiasm for missions. Many secretaries worked valiantly to bring this about, and they have reason to be proud of the result. The problem before us now is how to extend still further the circle of influence. We cannot be satisfied until WOMAN'S WORK, the *Home Mission Monthly*, and *Over Sea and Land* are in every Presbyterian home. For the last two years we have asked for a 25 per cent.

advance in subscriptions. This year each secretary of literature is to be placed on her honor. Let each local secretary make a careful survey of her field and set her own rate. Have a definite plan. If your list ought to be doubled or trebled, do not stop at 25 per cent.

MISS LAMBERSON also urges that special mention of the *Year Book of Prayer* be made at the November meetings. Have a few copies on hand and urge your women to study and use it intelligently.

LET each stand in her place and win as many new members as possible for her society, who will work, pray and give, and let us all pray the Father to let no part of our work for Him weaken because He has called some of our leaders Home. As a Board we are learning more absolute trust in His infinite power.

NEW SOCIETY

MINNESOTA
Shakopee, C. E.

RECEIPTS FOR SEPTEMBER, 1912

By totals from Presbyterial Societies.

The Woman's Foreign Missionary Society of the Presbyterian Church

ATHENS,	\$94.12	HURON,	\$147.50	PARKERSBURG,	\$51.00	WELLSBORO,	\$29.00
BEAVER,	58.40	KITTANNING,	203.00	PHILADELPHIA,	797.70	WEST JERSEY,	30.00
BELL,	12.90	MCMINNVILLE,	22.05	PITTSBURGH,	1,865.60	WHEELING,	152.50
BLAIRSVILLE,	357.00	MAHONING,	273.90	PORTSMOUTH,	142.70	ZANESVILLE,	232.00
CARLISLE,	822.35	MARION,	285.40	STUEBENVILLE,	333.45	Miscellaneous,	1,000.77
CATAWBA,	1.00	MONMOUTH,	218.00	WASHINGTON (Pa.),	640.03		
CLARON,	333.00	NASHVILLE,	175.50	Total for September,			\$8,990.05
COLUMBIA,	44.16	NEW CASTLE,	272.92	Total since March 15,			43,372.14
HOLSTON,	22.26	"	"	Special Gifts to Missionaries and Relief Funds,			33.95
HOPEWELL-MADISON,	30.50	NEW HOPE,	23.35	(MISS) SARAH W. CATTELL, <i>Treas.</i> ,			
HUNTSVILLE,	35.00	NORTHUMBERLAND,	183.00	501 Witherspoon Building, Philadelphia.			

Woman's Presbyterian Board of Missions of the Northwest

ABERDEEN,	\$109.00	FT. DODGE,	\$176.50	MANKATO,	\$83.25	RUSHVILLE,	\$117.80
ALTON,	132.00	FORT WAYNE,	158.16	MATTOON,	71.52	SAGINAW,	10.00
BLOOMINGTON,	37.50	FREEPORPT,	80.50	MINNEAPOLIS,	836.37	ST. PAUL,	85.10
BOULDER,	235.25	GUNNSON,	24.00	NEBRASKA CITY,	230.35	SIoux CITY,	211.00
BOX BUTTE,	47.85	HASTINGS,	33.10	OAKES,	23.00	SPRINGFIELD,	21.00
CRDAR RAPIDS,	398.73	HELENA,	24.00	PEMBINA,	100.50	WATERLOO,	186.70
CHICAGO,	341.54	INDIANA,	294.90	PUEBLO,	28.00	WHITEWATER,	273.88
CHIPPEWA,	55.50	INDIANAPOLIS,	490.50	RED RIVER,	28.00	WINONA,	85.96
COUNCIL BLUFFS,	156.00	IOWA,	145.71	ROCK RIVER,	163.00	YELLOWSTONE,	46.70
CRAWFORDSVILLE,	276.45	IOWA CITY,	225.00				
DENVER,	280.50	KALISPELL,	.50	Total for month,			\$6,949.52
DULUTH,	76.00	KEARNEY,	185.00	Total from March 16th,			39,469.53
DUBUQUE,	106.20	LANSING,	114.00	Mrs. THOS. E. D. BRADLEY, <i>Treas.</i> ,			
EWING,	90.00	MADISON,	53.00	Room 48, 509 South Wabash Ave., Chicago.			

Women's Board of Foreign Missions of the Presbyterian Church

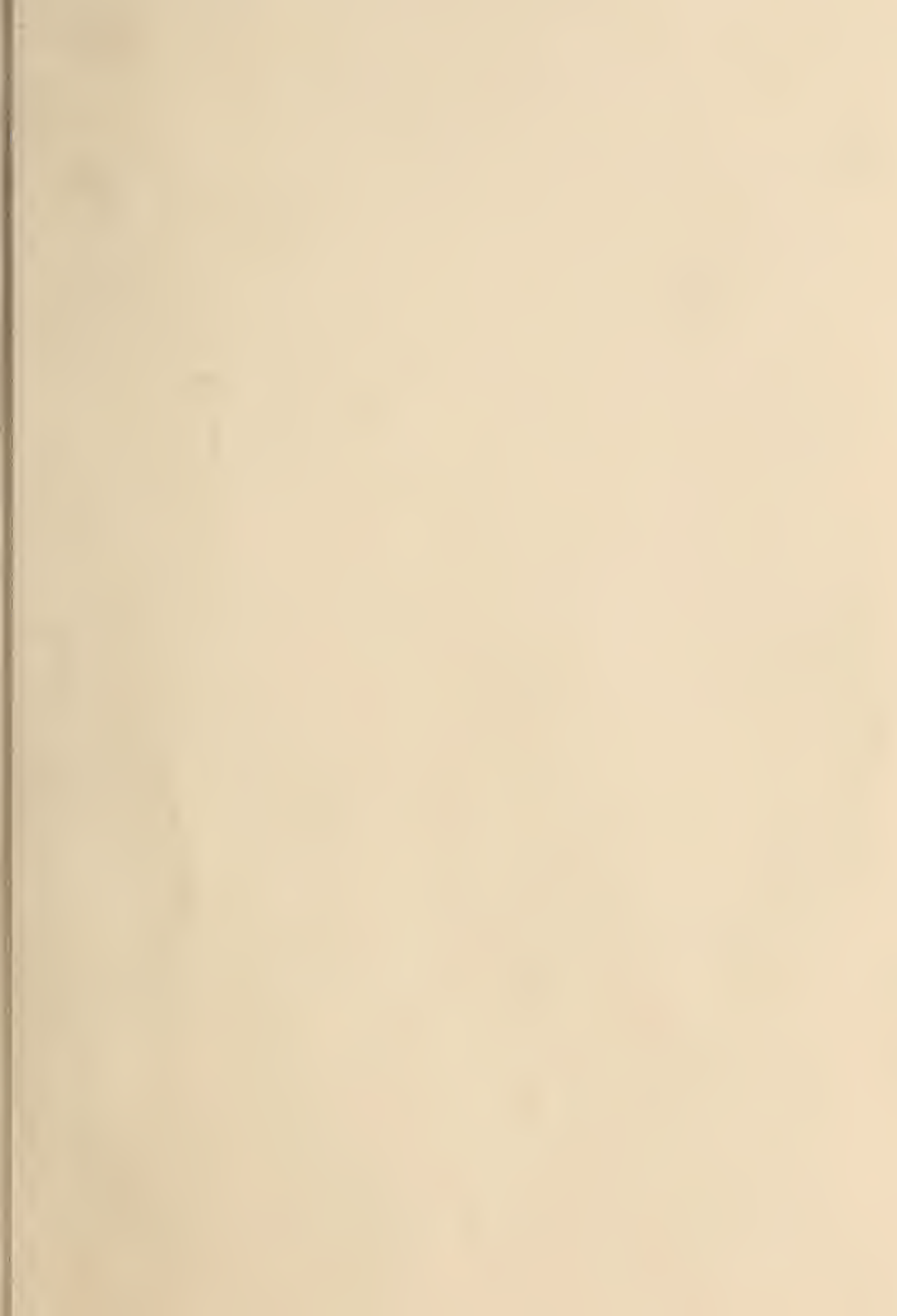
BINGHAMTON,	\$71.00	MORRISAND ORANGE,	\$515.60	Receipts from August 15th to September 15th,	\$2,012.88
BUFFALO,	67.50	NASSAU,	143.00	Total since March 15th,	37,669.95
COLUMBIA,	5.00	NEW YORK,	312.18	(MISS) HENRIETTA W. HUBBARD, <i>Treas.</i> ,	
GENEVA,	170.00	ROCHESTER,	179.00	Room 818, 156 Fifth Ave., New York.	
HUDSON,	91.00	ST. LAWRENCE,	119.00		
LONG ISLAND,	208.60	SYRACUSE,	126.00		

Woman's Presbyterian Board of Foreign Missions of the Southwest

ABILENE,	\$29.65	HOBART,	\$13.45	OZARK,	\$36.46	ST. LOUIS,	\$1,203.49
AMARILLO,	45.50	HOUTSGUN,	36.00	PARIS,	66.10	TOPEKA,	201.60
BOHEMIA,	8.00	IRON MT.,	11.75	RIO GRANDE,	4.00	TULSA,	67.00
BROWNWOOD,	29.10	JONESBORO,	4.00	SALT RIVER,	85.00	WACO,	161.50
CARTHAGE,	277.50	KANSAS CITY,	381.40	SEDALIA,	163.00	WICHITA,	458.07
CIMARRON,	28.25	KIRKSVILLE,	46.40	SOLOMON,	124.00	Miscellaneous,	40.37
DALLAS,	57.85	LARNED,	122.00	ST. JOSEPH,	175.50		
EL RENO,	8.00	LITTLE ROCK,	13.90	Total for September,			\$4,724.04
EMPORIA,	117.93	MCGEE,	112.42	Total to date,			10,891.72
FT. SMITH,	88.00	MUSKOGEE,	35.25	Mrs. WM. BURG, <i>Treas.</i> ,			
FT. WORTH,	155.75	NEOSHO,	197.75	708 Odd Fellows Bldg., St. Louis, Mo.			
HIGHLAND,	81.80	OSBORNE,	36.30				

Woman's North Pacific Board of Missions for Second Quarter Ending Sept. 15, 1912

ALASKA,	\$7.00	OLYMPIA,	\$75.00	WENATCHEE,	\$22.65	WILLAMETTE,	\$96.90
BELLINGHAM,	40.00	PENDLETON,	6.10	Total for quarter,			\$1,672.35
BOISE,	75.25	PORTLAND,	371.95	Total since March 15,			\$3,935.34
CENT. WASHINGTON,	352.25	SEATTLE,	287.00	Mrs. JOHN W. GOSS, <i>Treas.</i> ,			
COLUMBIA RIVER,	23.00	SOUTHERN OREGON,	59.75	324 East 21st St., North, Portland, Oregon.			
GRAND RONDE,	16.00	SPOKANE,	158.00				
KENDALL,	2.00	WALLA WALLA,	79.50				



DATE DUE

SEP 28 1985			

